Gram Sevak

BASIC AGRICULTURAL TRAINING SCHOOL

APRIL 1957

New weapons to protect crops from harmful insects and worms

Thought for the Month

WE HAVE many dangers and perils to face and the greatest of these is complacency. If any of us feels complacent, he is out of step and has fallen out. We work in our respective areas, a village or a block or a project area or a State, but wherever we might work, we have to think of it as a part of the larger whole. We have to develop, therefore, an integrated view of our work, integrated in many ways.

—JAWAHARLAL NEHRU

मज़दूर मंज़िल

ग्राम सेवक

GRAM SEVAK

Vol. 3 APRIL 1957 No. 9

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BASIC AGRICULTURAL TRAINING SCHOOL
22 MAY 1957
PATTUKKOTTAI

VILLAGE LEADERS

FOUR and a half years ago, we started work in the villages. As you know, several difficulties came in our way. The people did not know our programme. They were sceptical. They were unable to understand our role in the village. Never in the past, any Government functionary had come for pure and simple service. The suspicion was, therefore, natural. They took a Gram Sevak as another Patwari or a Constable.

Gradually by our selfless work, we made some impression. The people were convinced that we had no other function except service. They realized that our ambition was only to help them to help themselves. In the course of our work, we picked up some enthusiastic villagers. We encouraged them to take leadership in their hands. They worked tirelessly and established themselves as village leaders. These persons have become the main props of our programme in the countryside.

The village leaders are full of enthusiasm and energy. But this enthusiasm is not of much use unless it is properly directed. Little knowledge is dangerous. They must have sound training and adequate knowledge. Only then can they be of effective help to us.

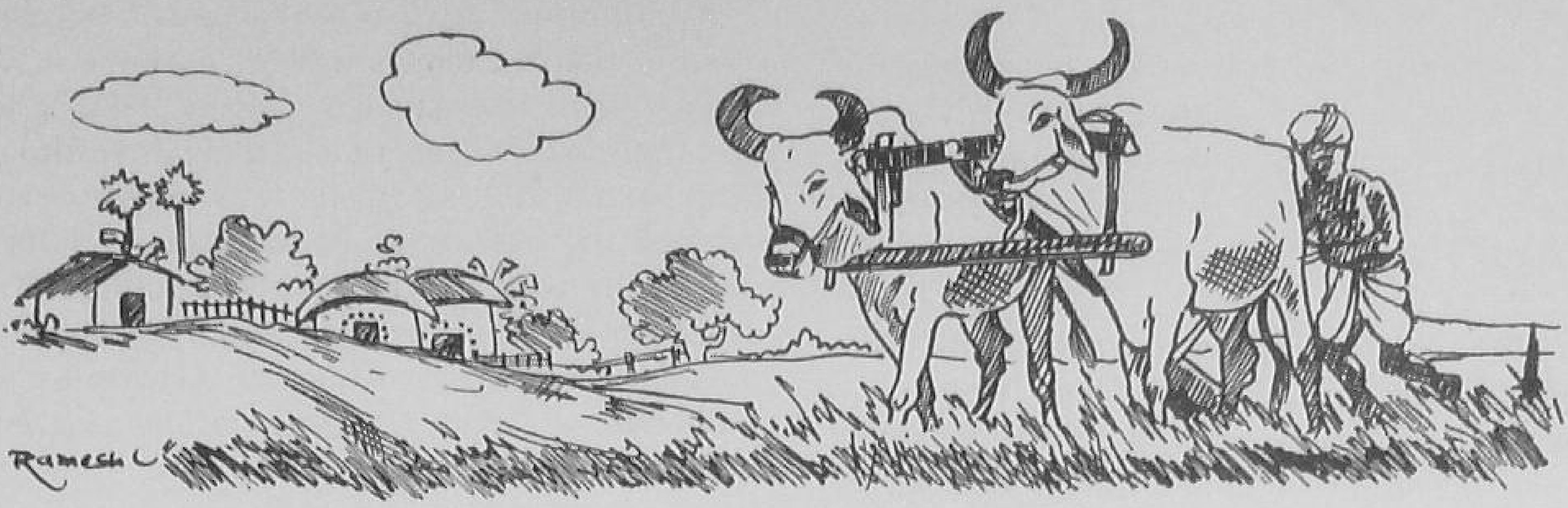
You will be glad to know that the Ministry of Community Development has prepared a big scheme. The scheme aims at training 14 million village leaders in the country. Five persons from each of a group of 10 villages in the Gram Sevaks' circle will attend a six-day camp. Separate camps will be held to train people in (1) Agricultural, Animal Husbandry and Minor Irrigation; (2) Village Industries and Rural Housing; (3) Public Health, Sanitation and Education; (4) Co-operation, Panchayats and Village Industries, Communications; and (5) Women's and Children's programme. Thus, each village will have a group of five village leaders trained in different branches of welfare work. They will propagate and extend their knowledge among the fellow villagers. The camps will be conducted by Block Extension Officers of Agriculture, Animal Husbandry, Public Health, Education, Village Industries, Irrigation and Communications. Social Education Organizers and Gram Sevaks will assist them. The scheme will cost almost nothing.

Thus, we will have an army of 14 million Extension workers. This is bound to make a difference in the countryside of India. With the help of these persons, we will speed up our work.

—A field worker

NOT SO EASY!

"As a result of my efforts ten people put up their loan applications for manure..... ....The manures never came. Crops have been harvested. (Extracts from a Gram Sevak's letter published in *Gram Sevak*, March 1957).



Agriculture in Ancient Times

P. V. Mane

IN OUR folk-songs and rural stories, the eternal truths find their way, and they delight our rural public. Apart from the rythmic lure of the songs or the simple sweetness of the sayings, the hidden meaning in them makes one ponder and enjoy the spiritual and literary value of our folk music.

Going back to the ancient times, when the famous *Puranas* and *Vedas* were composed, we find that the Pandits recited the hymns from the sloka-bound *krishi-sangraha* of Parasara the Great Sage, or the *Samhitas*. Our mind is filled with the glory of the past; the work of our great fore-fathers gives us a clue to some of the modern researches.

The fundamental principles of farming were followed in India as far back as 2500 B.C. We read in the *Rig Veda*:

> "Harness the ploughs, fit on the yokes, now that the womb of earth is ready sow the seed therein, and through our praise may there be abundant food; may it fall ripe towards the sickle."

> "The wise harness the ploughs, they lay the yokes apart, firmly devoted through the desire of happiness,"

The Indo-Aryans took great care of their cattle, and understood the value of dairy products. Listen to the following verses:

> "May you, cows, have many calves grazing upon good pasture; and drinking pure water at accessible ponds; may no thief be your master, no beast of prey (assail you), and may the weapons of Rudra (Rinderpest?) avoid you."

> "I nourish you, Gods, who are present everywhere, with curds, with butter, with milk; may all those deities entitled to worship reward us with riches."

Many of the stories which relate to the life and activities of Lord Buddha, contain valuable references to agriculture. A story suggests that new land was brought under cultivation by deforestation whereas another describes the inundation due to deforestation leading to lowered fertility of soil.

The *Krishi-Samgraha,* a work devoted to the science of agriculture, said to be written by the sage Parasara, contains aphorisms relating to the minutest particulars of agricultural operations. Coming to the recent past,

about a few centuries ago, many of the saints, poets and bards in their works have described the signs of approaching rainfall, how to maintain fertility of soil, selection of bullocks and such other subjects of perpetual interest to the agriculturists.

A poet of Uttar Pradesh wrote about two centuries ago. "If the clouds go from east to west, the rain is sure to come. But the reverse direction of clouds is an indication of less rainfall." "If the lightening is at North and the wind blows eastwards, it is a sure sign of rainfall."

Such indications referring to rainfall which even the modern scientist has accepted are scattered probably in the folk-songs of every language of India. Some of these are: the ants carrying their eggs, the sparrows diving and taking dust-baths, the chameleon changing its colour, and the water from *surahi* getting warm instead of cold. It is commonly known that when crickets creak louder at night the monsoon may begin any time, and this fact has been invariably mentioned in various folk songs.

Another poet advises the farmer that "plant food in the soil makes a field; without it, the field is sand and rubbish". How true! When in the modern times also, the Government has to put its full weight to convince the farmer the usefulness of manures and fertilisers, the poet Bhaddar of U.P. told the farmers centuries back that "he only was a wise farmer who increased the soil fertility by use of bonemeal." But more emphatic was Rahim who wrote, "Whatever written in your fortune may not turn out true, but the manure added to the soil will never fail."

The agriculturists of the past were not used to the modern methods of disseminating information. But surely the wise ones did know how to propagate the essential things that every cultivator should learn. Songs and stories which had never been printed till today after their authors first passed them on have come down from the past to the present through the never-failing tongue, and will continue to do so for some time to come.

The *owees* of Maharashtra, the *dohas* of Bihar and U.P., the *geets*, and sayings in other parts of India bear testimony to this.

WHO SHOULD BE GRAM SEVIKAS ?

WHO SHOULD be Gram Sevikas—young misses or married women?

Father Rev. de Souza raised this question while speaking at the inter-State seminar on community development at Kodaikanal during a discussion on the role of Gram Sevikas, by remarking that employment of young girls as Gram Sevikas spoiled their chances of "getting married decently". While Dr (Mrs) Jayalakshmi Rao, Director of Women's Welfare in Madras, agreed with him, Shrimati Rajammal Devadoss of the Union Home Economics Department retorted: "A sensible woman knows how to protect her modesty. It is far better to have young educated girls than frustrated married women, or widows, for these posts."

MY THREE MEN

V. R. Kulkarni,

B.D.O., Sadar, Bilaspur (H.P.)

INDIA WAS a rich country, they say. It was full of mines of gold and gems. The gods once churned the sea—really a very great co-operative, national enterprise—getting out fourteen precious gems. Then recently, they got the 'Kohinoor', the most renowned of the diamonds of the world, from the Golkonda mine. I believe, that India is still a rich country; the treasures, however, are lying unseen, deep in the unfathomed sea. Yes, I feel that the vast rural population in India is yet untapped. It is like the unfathomed sea--a mine. The Community Development programme is an enterprise to explore the treasure—gems in it. The precious stones—human beings of various types are there. They are to be found out and cut to shape. I have the great privilege of being one of the workers in this mine. I have come till now across three gems—three typical Gram Sevaks of my Block.

This is Shri Dila Ram. He has now been admitted to the Agricultural College, Ludhiana. Dila Ram is twenty-two years old now. Four years back, after matriculating with credit in first class, he joined as a Gram Sevak in my block. I found him to be an intelligent, enthusiastic and able worker.

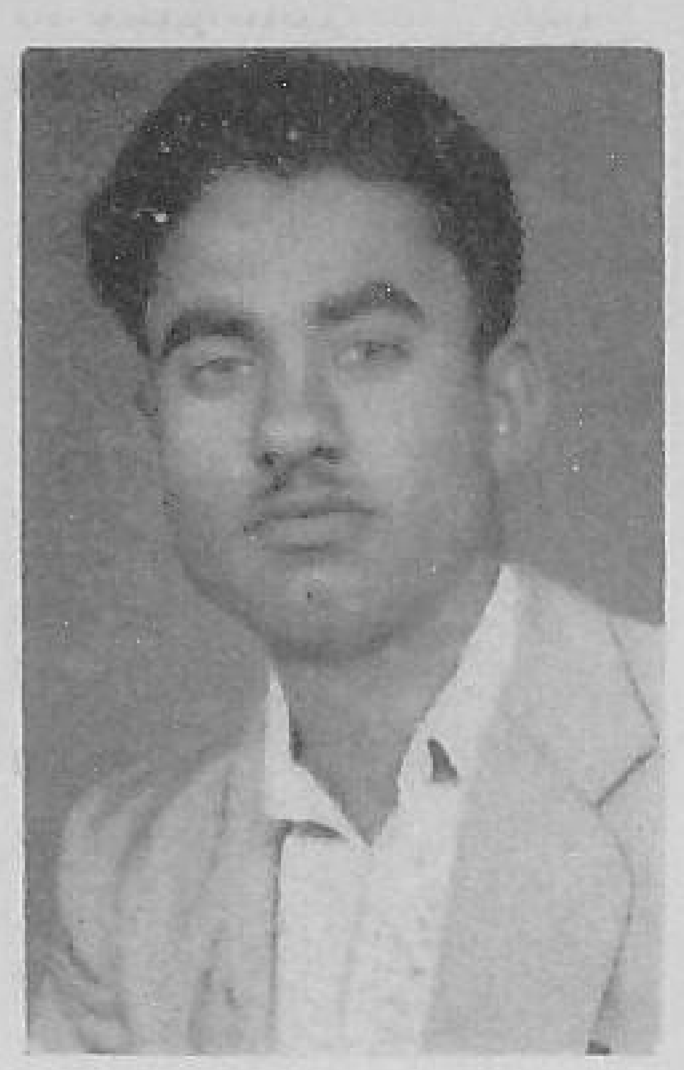
Every cultivator is familiar with three types of bullocks. The first ever runs, even without waiting for a beck or call; the second when yoked along with the first, tries to keep pace wih him and the third is tied behind the cart and requires to be pulled. When I assess the work of Gram Sevaks, I come across similar types. Needless to say that Dila Ram belonged to the first category. In most of our programmes, he usually led others.

Soon after he went to his circle, he won the sympathy of the people and got himself endeared to every one from the youngest to the oldest. A number of 'bowlies', irrigation tanks and 'kuhls' have been constructed in his circle. Two primary school buildings and one Community Centre have also been completed. A co-operative society has been organised and chemical fertilizers successfully introduced. There are a number of such activities to his credit. When he left his circle to join the college, a royal send off was given to him. Children, men, women accompanied him right up to the boundary of the circle. He was profusely garlanded. The band (musical) escorted the party. And finally when they parted, dark clouds in their eyes broke, and it rained heavily.

What was this popularity of Dila Ram due to? He was honest and bold. In the monthly meetings, when required he argued the most: in the field he did the best. He had a plan of works and he worked up to it, with faith and confidence. When met with failures, he did not lose courage. He modified his plan and methods and tried again till at last he succeeded.

This is Shri Baboo Ram. He has also left me, to join the Agricultural College. His going is a great loss to me and the people but we are happy that he has left us to benefit himself and the country. Baboo Ram is remembered by his colleagues and the people on every

occasion of festivity and difficulty. He was ever ready to take new responsibilities. He has a fine gift of public speaking, which appeals to the villagers. High integrity of character was his other strong point. Both Baboo Ram and Dila Ram were sensitive and had a keen sense of self-respect. They did not like to be mere 'yes' men. They were, however, courteous as well as co-operative.



This is Shri Lalman Sharma. Having done good work as a Gram Sevak he has been promoted to the post of the Social Education Organiser and he is now under training at the Social Education Organisers' Training Centre, Nilokheri.

Unlike many other colleagues of his, he has been exceptionally neat and tidy in maintaining his records. As a Gram Sevak, he marked himself by his keen interest in Social Education. The young farmers' club in his circle was the first to purchase musical instruments and dramatic equipment of its own.

The three Gram Sevaks understood and liked their job well. They worked wholeheartedly and were never discouraged by temporary failures. If they failed, they knew that they erred and found out the right method. Ultimately, they succeeded. While

"Till now I thought N.E.S. meant just moving about in jeeps. But workers do have their difficulties, I see"

they worked, they were neither discontented with their lot nor were they looking forward to a better life every minute. They were too busy to find time to do that. Better opportunity came to them earlier than they expected and as a sweet surprise. May all deserving Gram Sevaks meet with similar good luck!

"Why have I called these Gram Sevaks 'Gems' ?", you may ask me. It is because, I found their services, of exceptional value in developing my block. I am glad, our department also has recognized their merits and helped them to get better opportunities in life. Every Gram Sevak of mine is very useful. In fact, they serve like organs of sense and work for me. Without them and the village-leaders, I would be able to do nothing. It is therefore with a sense of gratitude, I have written the above lines.

★

If each man, woman and child in India saves Rs. 5 in a year the country can get more than Rs. 188 crore every year or Rs. 940 crore in five years, or nearly double the target of Rs. 500 crore fixed for small savings during the Second Five Year Plan period. It can even fill the gap of Rs. 400 crore which is to be covered by additional measures to raise domestic resources.

NO WATER FOR A GRAM SEVAK

I WAS working as a Gram Sevak in N.E.S. Block Susner. One day, I went on tour to a village in my circle. Near the village, I felt thirsty. There was a well nearby. An old lady was drawing water from the well. I sent to her and said, "Mother, give me some water."

The old lady looked at me and asked, "Who are you?"

"I am a Gram Sevak," I replied.

When the woman heard this, she threw out all the water from her pitcher. She cleaned her jar and filled it again. She did not give me water and left the well without even looking at me. I could not understand why she behaved like that.

I came to the village without quenching my thirst and went to the house of the Member whom I knew intimately. (Member is the name given to a representative on the village panchayat). Both of us discussed the village problems. During the course of our talk, I asked him to give me some water. The Member shouted from his *charpai*, "Oh Mother, fetch me some water". In a short while I saw the same old lady coming towards me with a glass of water. She was embarrassed to see me. She said, "Oh, he is a Gram Sevak!" The Member said to his mother, "You don't know him, mother. I will tell you who he is. He is a unique man. There is no man like him in the whole of our village."

Later, I came to know that Gram Sevak is the name given to an untouchable in this area.

After this incident whenever I went to that village the old lady always gave enthusiastic help and co-operation. With the help of that lady, I was able to set up a *Mahila Mandal* (women's organization) in the village.

Govardhan Sharma, Extension Training Centre, Antari, M.B.

DAME RUMOUR

SUPERSTITION caused unprecedented rush at bus stands, railway ticket windows and shops of confectioners and grocers at Sangrur in Punjab.

A rumour was set afloat here by someone that the goddess has ordained sisters to offer a cocoanut and sweets for the safety of their brothers during the current year, considered as inauspicious. Mothers are required to eat one quarter seer sweets (jalebies) at any canal bank for the safety of their sons. Consequently the price of cocoanuts has gone up and it is being sold against Rupee one per cocoanut. No one is worrying himself to know where and when the goddess appeared and made these observations.

HAMARA DESH

COMMUNITY PRIZES FOR VILLAGES

UGRA KHERI which had been adjudged the best village in the Panipat community development block in the Punjab, has been awarded a Community Prize of Rs. 1,000 by the Government. The second and third prizes of Rs. 500 and Rs. 200 each have been awarded to Macchrouli and Nimberi villages.

Streets in the three villages have been paved, drains constructed, wells and ponds remodelled and children's parks and community centres set up with the technical as well as monetary assistance from the Government.

"TALLEST MAN IN INDIA" MAY GROW TO 10 FT.

MANSA KALU, a 25-year-old peasant of Sarne Avan, Surgana Mahal, Nasik district, is probably the tallest man in India.

Mansa Kalu is seven feet six inches tall; and the Civil Surgeon of Nasik thinks he may even go up to 10 feet. If the forecast comes true, the Sarne Avan peasant will be the tallest man on earth.

Life was uneventful for Mansa until he was 16. He tilled the field, sowed the corns and reaped the harvest with his family; he ate or lazed around for the rest of the time.

Suddenly his legs started growing fast—but his body above the waist remained normal. His limbs ached constantly.

Arrangements are being made to take Mansa to Bombay for further examination.

AID TO LOWER MIDDLE CLASS FAMILIES

THE FIRST batch of about 159 women are now being given training in the process of manufacture of matches on a cottage industry basis at Vijayawada. This forms part of the Government of India's scheme to augment the resources of the lower middle class families whose monthly income does not exceed Rs. 100.

The Government of India have sanctioned Rs. 2.75 lakh for this purpose and the project is sponsored by the Central Social Welfare Board. Ultimately 500 women will be trained and absorbed in the production unit for match industry. During the training period, they will be paid stipends and when they actually start manufacturing they will be given scheduled rates of wages.

VOTE FOR PROHIBITION

A WOMAN cast her vote in the Monteswar Assembly constituency of West Bengal, "with the hope of correcting her husband".

In a letter found in the ballot box of the successful candidate, she urged the candidate to ensure total prohibition in West Bengal so that she might not have to suffer any more at the hands of her tipsy husband.

"It (Pottery) is a link with India's ancient past and a heritage of her cultural traditions. Craftsmen working in......clay have created products of rare beauty often drawing on mythological and religious themes which are so much a part of the daily life of an average Indian." (Karve Committee on Small-Scale Industries)

Village Pottery Industry

POTTERY IS an ancient and basic craft in our country and has come down to us with all the traditional genius of integrating artistic beauty with functional utility. The *Kumbhar* or Potter is a separate class by itself in India. The name is derived from *Kumbha* or Pot.

The Indus Valley pottery consists chiefly of very fine wheel-made wares, plain pottery being more common than the painted ware or ware with designs. In marked contrast to the delicate thinness of much of the Iranian and Mesopotamian wares, the Indus Valley pottery is heavy and utilitarian. The period from about 300 B.C. to about the end of the early medieval period (A.D. 1100) marks a glorious stage in the history of Indian pottery. Recent excavations at Arikamedu near Pondicherry have yielded products that were probably made as far away as Italy on the one hand and China on the other. Stratigraphic evidences obtained at Ahichchatra (Adhikshetra) in Bareilly, Tilpat near Delhi, Sambhar (ancient Sakambhari) in Jaipur, Rajghat near Kashi and Hastinapur in Meerut District epitomise the styles and sequences of the art in the Ganga-Yamuna Valley. The pottery of the Mauryan period found at Pataliputra, Kasrawad, Bairat, Sarnath and other places includes the well-known polished blackware bowls which in many cases must have travelled from important centres to outlying provinces. In respect of the South, the Buddhist sites of the Krishna Valley have yielded pots which reveal the stages of change from the Iron Age types to those of the Satavahana period. Generally speaking, the southern wares are plain and utilitarian while the northern furnish a large variety of design and decoration.

During the Muslim rule in India, the glazed pottery was introduced in India mainly through Persia. Pattan in Gujarat seems to be the only place where glazed pottery in the most primitive style existed as an independent indigenous art. Besides Pattan—Delhi, Multan, Jaipur and Sind were places where the industry was sustained and nurtured by a few families who had been practising the art for several generations. It flourished as long as craftsmen received incentive and patronage for improving their skill.

Various causes have contributed to the decline of village pottery. Mass production of household articles by the metalware industry challenged the centuries-old monopoly of the village potter. The mechanised ceramic industry, manufacturing glazed and unglazed earthenware also came up as a strong rival. On the production side, the industry suffered

owing to the lack of organisation, training and marketing facilities. Due to neglect over a long period of time and vicissitudes of history and consequent changes in individual tastes and social habits, this art declined and deteriorated.

Interest in this fine old handicraft was revived in the period beginning with the great Exhibition in London in 1851 where Bombay pottery, though taken from original Indian specimens, showed a striking resemblance to the ancient Greecian pottery kept in the National Museum at Naples in Italy. It was only subsequent to this that a scheme to revitalize village pottery was prepared by Mr Griffiths, Superintendent of the Bombay School of Art in 1883.

According to the census of 1951, there are about 3,60,000 persons classified as potters and makers of earthenware. Most of them are hereditary village potters manufacturing cooking pots, storing pots, water pots and other domestic utensils for the local market. There are also about 1,25,000 persons engaged in the manufacture of bricks, tiles, pipes and other building materials.

In almost every village and town of India there is a potters' colony or Kumbharwada, where the potters keep busy at their primiive wheel, their deft fingers moulding the plastic clay thrown on the wheel. Besides domestic utensils, a variety of other articles such as toys, figurines, lamps, trays and dishes etc. are also prepared by the potters. The Principal centres famous for pottery articles in India are: Allahabad, Bombay, Chunar, Delhi, Gudur, Jaipur, Karigiri, Khanapur, Khurja, Lucknow, Manamaduri, Nizamabad, Nohar, Pattan, Rampur and Sriniketan.

The All India Handicrafts Board has established regional designing centres at Bangalore, Bombay, Calcutta and Delhi. These centres provide improved designs to the various co-operative units engaged in the pottery industry to produce better quality products suitable for local consumption. The Board has established a network of emporia in the country with the help of State Governments. The village pottery industry was added to the charge of the Board in 1954. Its programme consists of training of artisans, demonstration of improved techniques, conducting propaganda, supplying improved implements at subsidised rates, and assisting deserving institutions by giving grants and loans.

The Union Ministry of Production has sanctioned loans and grants amounting to over Rs. 7.38 lakh to the All India Khadi and Village Industries Board and the States of Madras, Mysore, Rajasthan and West Bengal for implementing the programme which aims at the rehabilitation of village potters, introduction of new lines of production and provision of improved implements and more training facilities.

The programme for the Second Five Year Plan follows more or less the same pattern as that for the previous years. Improvements in the village pottery industry will be effected through the provision of improved wheels, moulds for pipes and special tiles, and improved furnaces. The total allocation made for this industry is about Rs. 20 lakh.

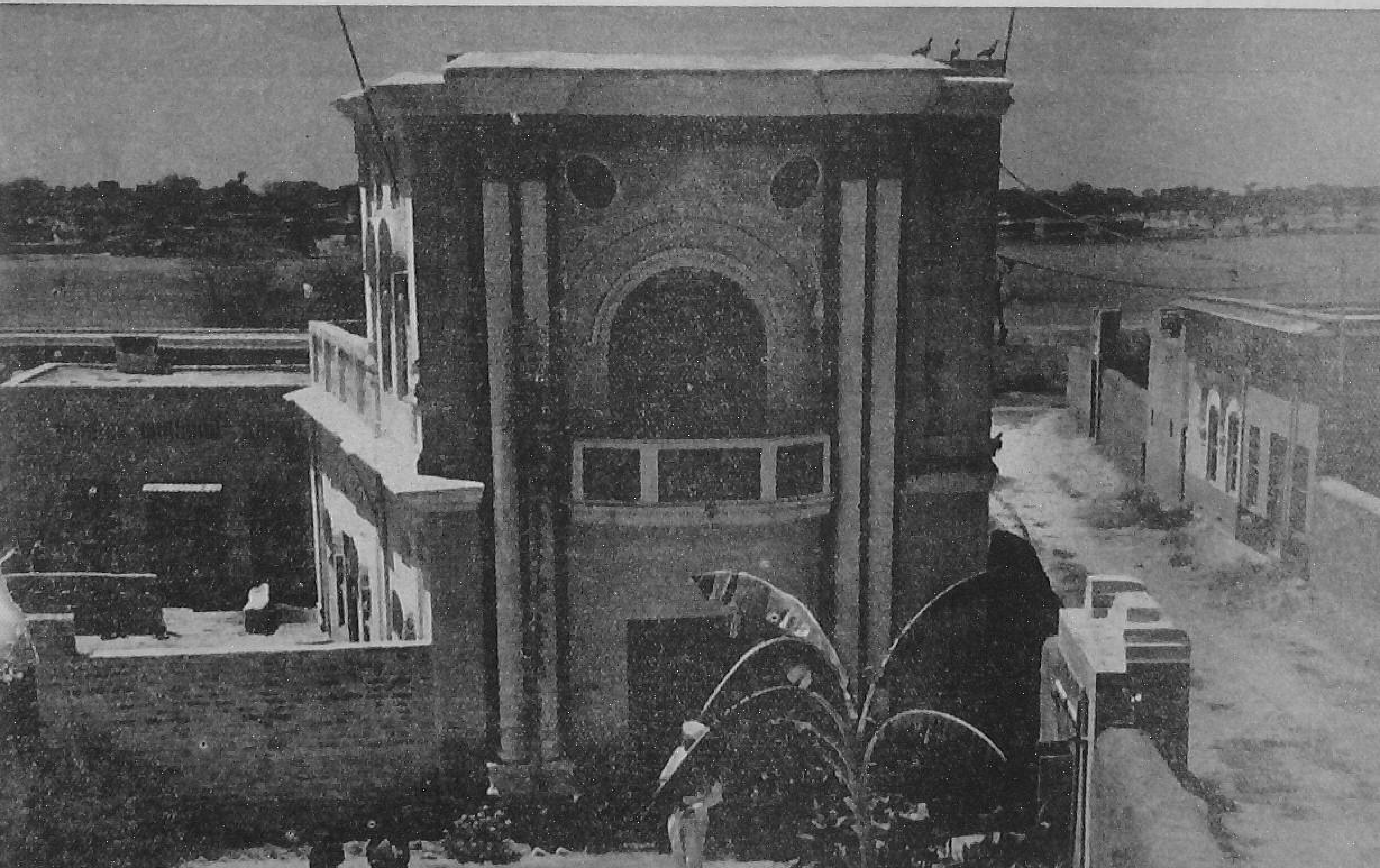
AN IDEAL VILLAGE

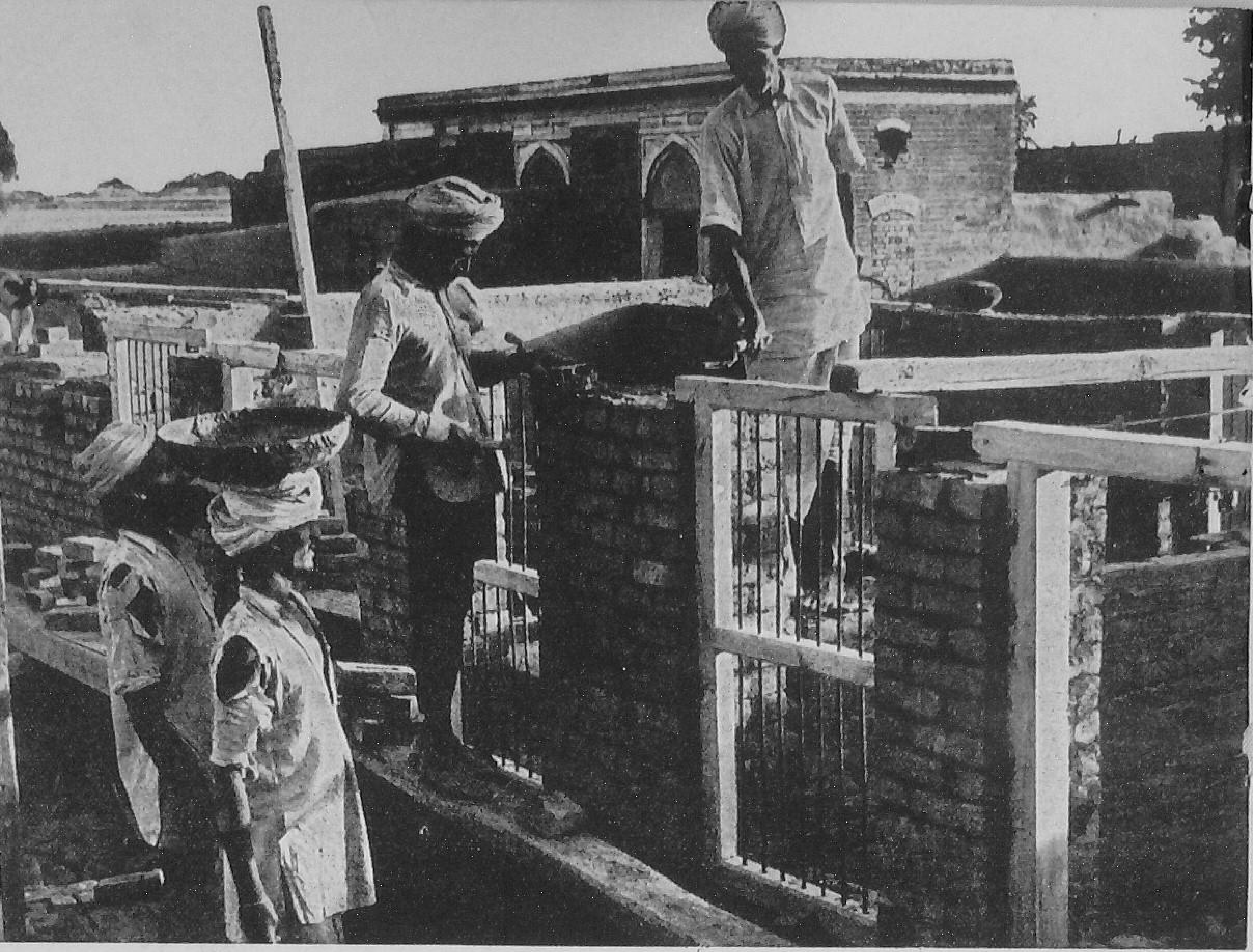
ADDRESSING a public meeting at Bhir in connection with the Prohibition Week, Shri Ratubhai Adani, Prohibition Minister of Bombay, paid a tribute to Pimpree, 20 miles from Aurangabad, as an "ideal village". He said the inhabitants of the village, had been carrying out prohibition voluntarily since 1950. They made the former Hyderabad Government to remove the toddy shop from the village and prohibited people five miles around from drinking. The village had also an "ideal panchayat", and the villagers had constructed a five-mile road through shramdan.

Signs of New Life

In these four pages we bring to our readers pictures from every corner of our land. These would show new things under our multi-purpose programme.

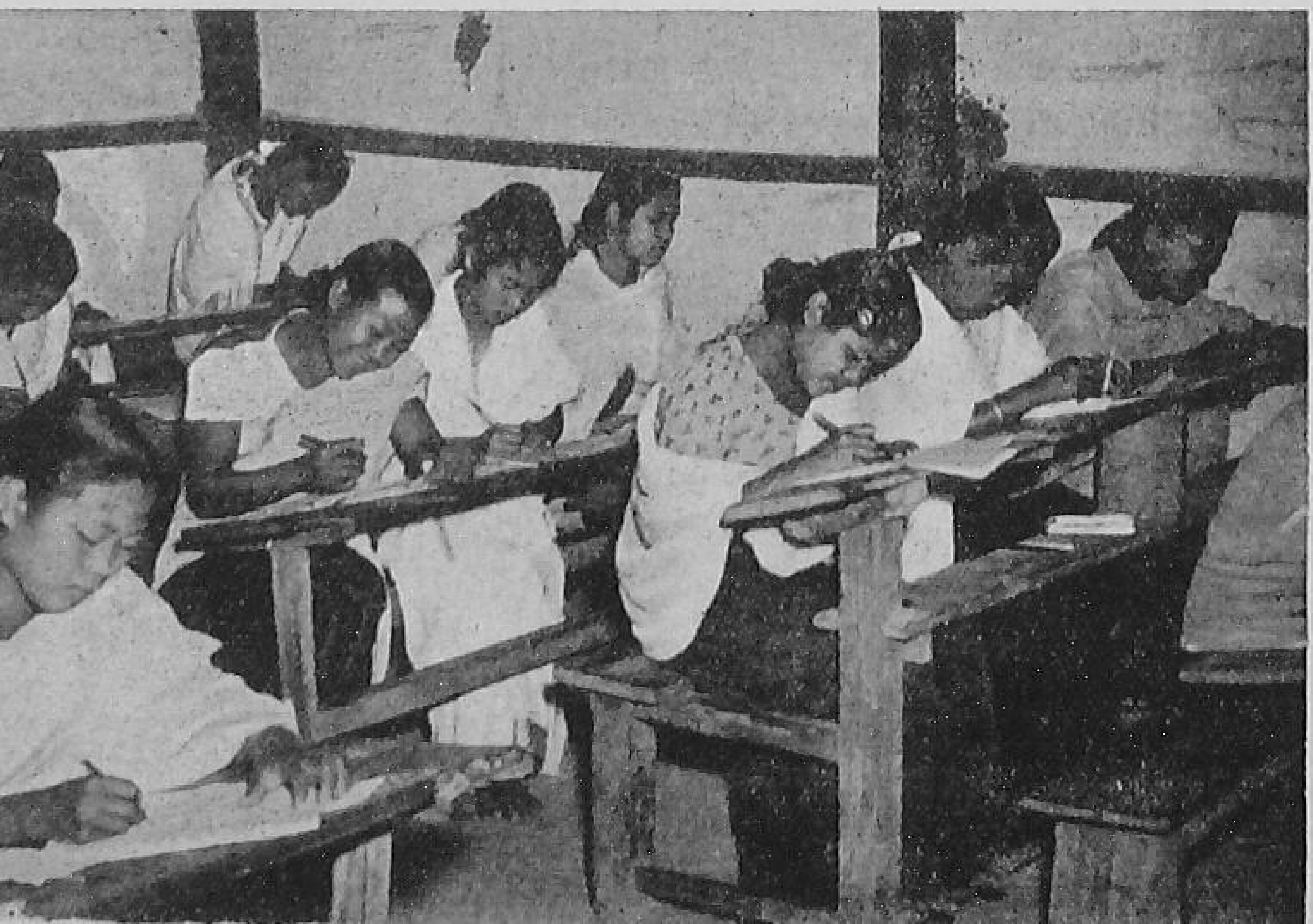
Seeing is believing—It is not a town. This is the picture of a village in Nawanshaher Community Project in Punjab. The name of the village is Gujjarpur Kalan. It is a model village having neat brick houses built by enterprising villagers.

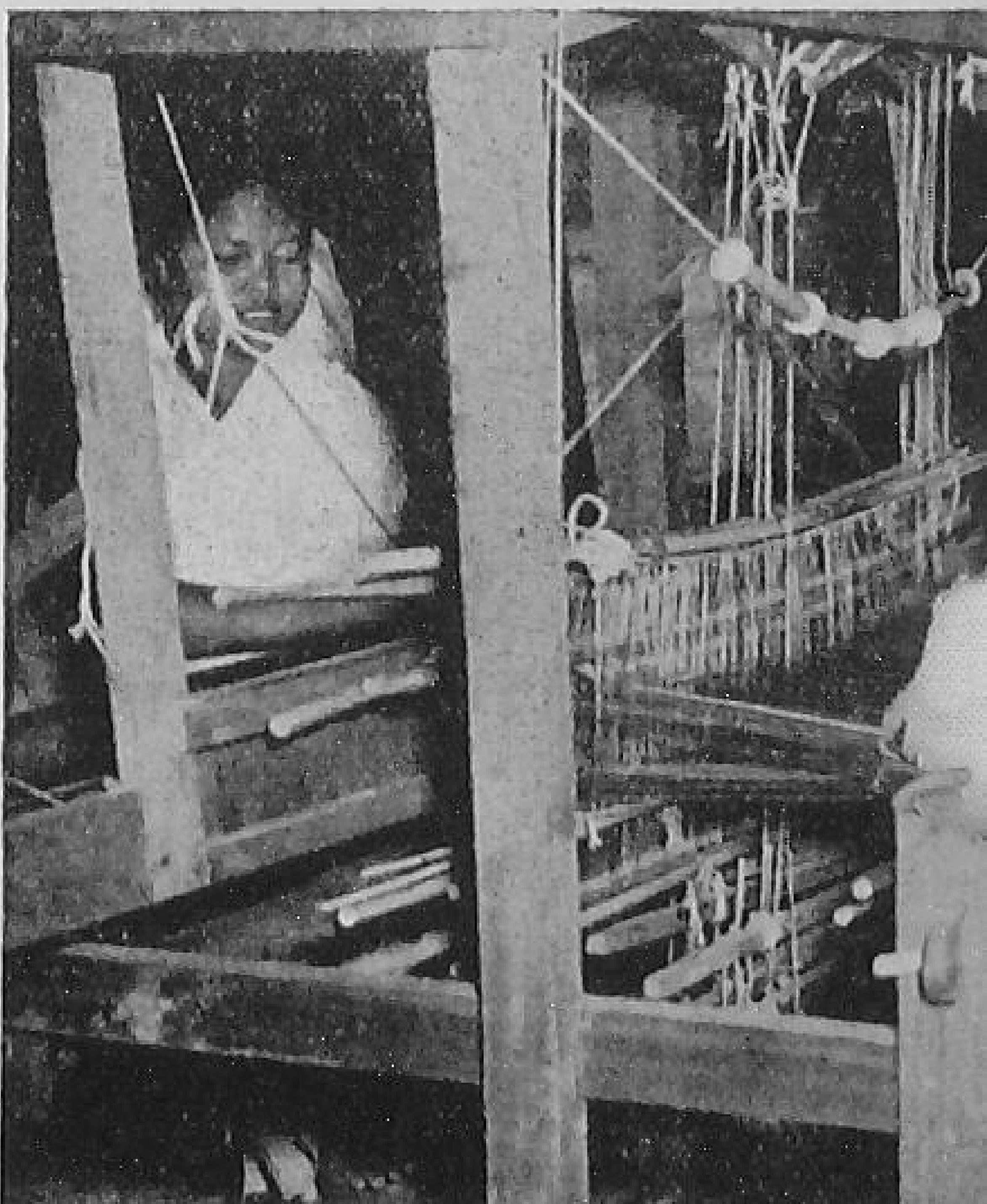


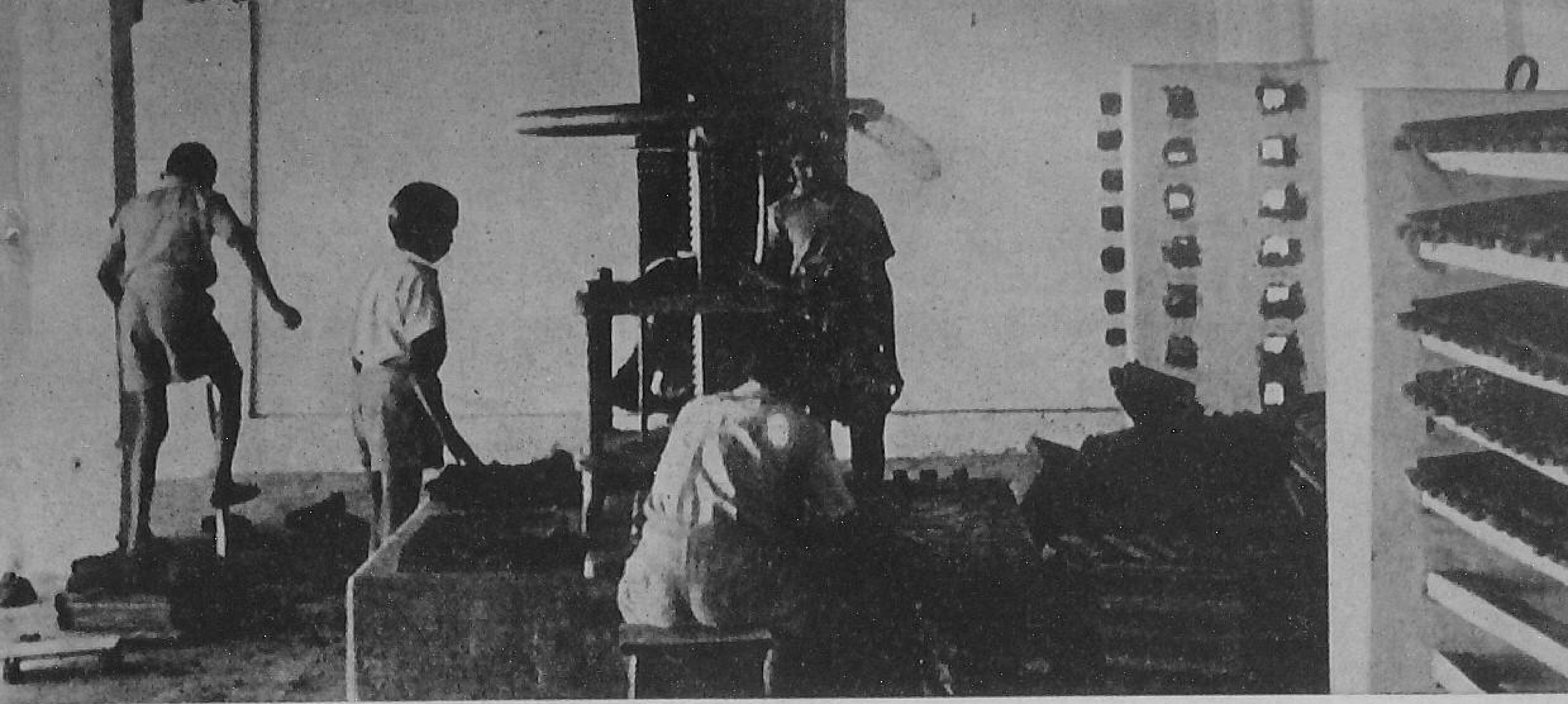


Above: People build their own houses in a Punjab village

Below: A number of schools have been opened in Garo Hill Project, Assam





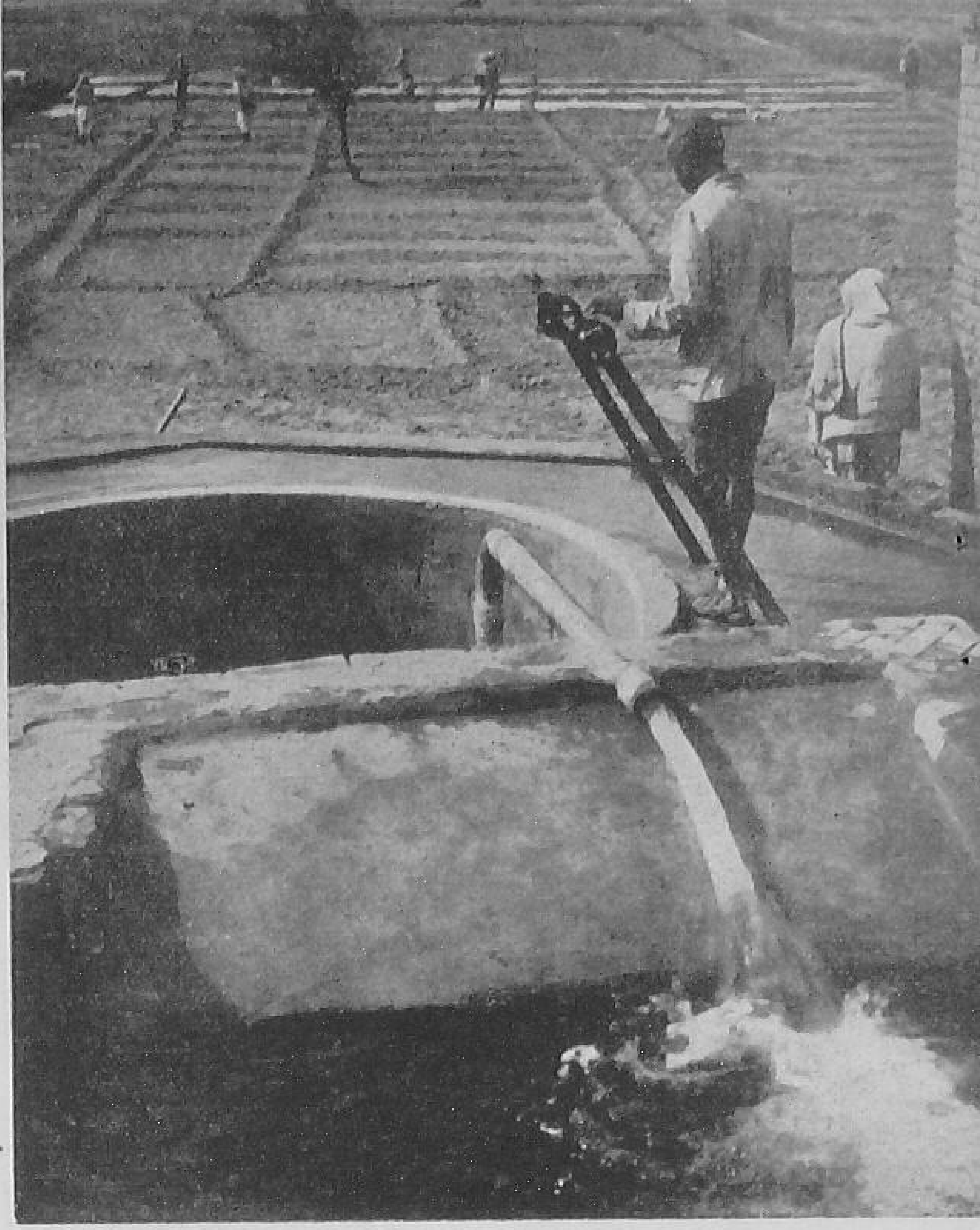


Above: Children receiving training in various crafts at the polytechnic centre in Junagarh Community Project in Orissa

Below: Libraries have also been opened under the community development programme. The picture shows a well-equipped branch library at Tirukalikundram Project Centre in Chingleput District of Madras State

Below: A women's co-operative weaving centre has been opened in Garo Hill Project, Assam

/illage women now don't have to rush to the village
vell to fetch water. Water is at their very door.
Thanks to the Community Development Programme



Tube-wells have helped to grow more from the land. This is the picture of an irrigation tube-well **in a Delhi village**

A view of two and a half mile long minor irrigation canal built by the people of Rangia C.D. Block, Kamrup District, in Assam

TONGUES OF THE PEOPLE

We give below a Punjabi folk-tale in our series Folk-Tales of India. We invite our readers to send us good folk-tales with rural background from their respective areas.

AN old man and his son once set out for another town. They had only one horse to carry them. The old man asked his son to ride on the horse as he felt that the son was too young to walk such a long distance.

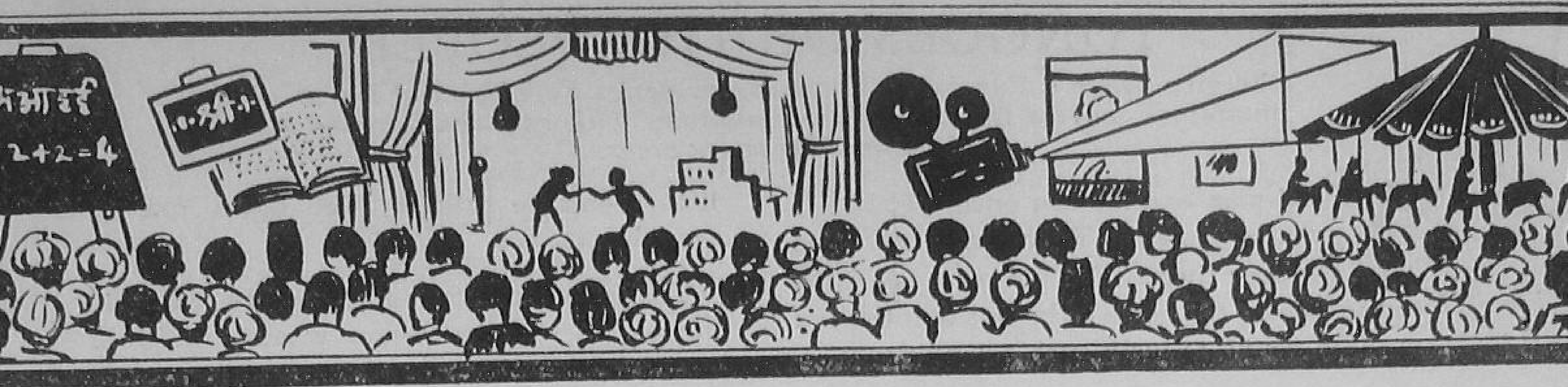
Some people on the road side saw the father and the son. They did not like an old man walking and a young chap riding on the horse. Disapprovingly one of them said loudly, "Look at this young fool. He is so sturdy but he makes his old father walk on foot. This man has no sense of shame." The son felt embarrassed. He did not like to hear such taunts. He pleaded with his father to ride on the horse as he would prefer to walk. Reluctantly, the father agreed. When they had gone a little distance, some people saw them coming in this manner. They did not like the old man riding on the horse while the tender young boy was being made to walk in the scorching heat of the sun. One of them said loudly, "Oh, you old man, why do you make your tender son walk in the sun while you have a comfortable ride on the horse. Your son is so weak. Let him ride on the horse." The old man was bewildered. He was not accustomed to hear such taunts. He loved his son very much and very much wanted his son to ride on the horse.

Both of them thought over the matter. They felt that they could not satisfy the people either way. Therefore, they decided to ride together on the horse. As they proceeded further, some people saw them riding together on the horse. They thought it to be very cruel. The poor little beast of burden was being crushed under the weight of these two persons. A man shouted at them, "Oh, you cruel fellows, why don't you take pity on the poor little horse? He is being crushed under your weight. Like you he also has life. Don't be callous. Get down one of you!"

The father and the son got down from the horse. They did not know what to do. Both of them, therefore, decided to walk on foot carrying the horse along with them. Some

people on the road side saw them walking on foot while the horse was following them. They thought that these people were fools as they were not making the use of the horse which they possessed. Some persons shouted at them, "Oh, you fools, why don't you ride on the horse? If you do not know how to make use of the horse then give it to us?"

The son was irritated. He was going to have a fight with those people who shouted at them. The father stopped him saying, "My dear son, the tongues of the people cannot be controlled. The people will find fault in whatever you do. Therefore, always do whatever you consider best." (P.N.S.)



Preparing Women For Field Work

Miss Jharna Roy

A BIRD cannot fly without two wings. An extension work cannot prosper without active participation of men and women. One of the main reasons for the prosperity in the United States of America, as I saw it last year, was perhaps the active participation of *fair sex* in all nation building activities over there. Unless, the women are ready to contribute their mite, there is hardly any hope of successfully implementing the vast development plans. It is nothing new. Even the ancient Indian women used to take active part side by side with men in all development works particularly educational works. Gargi, Maitrai, Kshana, Lilabati, Bharati took active part in the field of education. We find in Megasthenes' works description of Rajyasri actively participating in giving guidance to her brother Harsa Vardhan. Sultana Razia ruled the land quite successfully. Rani Bhabani's and Rani Rasmani's role of successfully administering zamindari is known to every body.

Not to speak of the queens, even the country women in ancient India played important role in the uplift of the country. Even today rural women play a very active role in assisting their menfolk in the field by sharing labour on harvest.

Ours is an agricultural country. Most of the people in our country live in the villages. They depend upon agriculture as principal means of livelihood. Due to too much dependence on land the per capita income from land is very insignificant. Hence the urgency of launching agricultural extension programme which, if properly carried out, is sure to raise the productivity of land.

The agricultural extension programme is thus the most important part of our second Five-Year Plan.

But raising of per capita income of the agriculturists by raising the productivity of land is not an end in itself. It is just one of several means towards a definite end. End is just the raising of the standard of living of the people. Those means cover a wide range. They are—training of the rural women in the better management of time, energy, finance and clothing—training them how to take proper care of children, training in the fundamental food and nutrition, promotion of personal and public health, etc.

The better means can be provided only by providing better education in home making

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to the women folks. Hence the need for giving training to a group of workers in home making was felt.

Consequently, side by side with the agricultural extension programme, home science extension programme has been launched and home science extension training centres were set up all over the country. The sponsoring authority is the Ministry of Agriculture. There are at present 27 such extension training centres. The girls are given training in home science i.e. better management of time and energy, better financial management, management of clothing, taking proper care and training of children and mother, food and nutrition, proper care for personal and public health etc.

The aim of this sort of training is to prepare a batch of women workers who will carry out extension programme in home economics among the rural women.

After the training phase of the extension programme is over, there comes the problem of putting into practice what is taught to the trainees. This problem is really a difficult one. The extension workers who specially work among the women have to proceed very cautiously in their attempt to introduce any new method. The village level extension workers adopt the following methods in order to introduce a new technique or idea :

(1) Individual contact
(2) Group and mass contact
(3) Method demonstration
(4) Result demonstration
(5) Use of flash card
(6) Use of flannelgraph
(7) Use of film strip

In the first stage of extension work, individual contact is of much help to the village level woman worker. The ultimate objective is to carry on extension programme with the help of women's clubs. In the same way, extension workers in the United States carry on home economics extension programme through organising women's clubs.

With this aim in view, our village level women workers are setting up women's clubs which serve as the training ground for the rural women in home economics. Consequently our women's clubs in the area I am working are being made multi-purpose. Previously they were almost like crafts training centres with some programme for extra curricular activities.

But it is not at all an easy task to form such clubs. There are a number of obstacles that stand in our way.

First of all comes the opposition from the village menfolk. They are sceptic about women's organisations. This mentality of the menfolk can be attributed to their traditional opposition to granting independence to women.

Secondly, time factor is very important. Our village women are very heavily burdened with house and farm activities. There is no time for them to attend clubs or any organisation. In such cases appeal can be made to the rural women if home economics extension programme is centred round some economic programme. Only if the rural women are assured of immediate and substantial economic gain from joining the club, then and only then they can be attracted.

For this again suitable economic programme based on the particular needs of the locality and availability of skill should be devised.

In many cases again it is found that traditional programme stands in the way of introducing any new type of activities. Social-education drive is thus imperative and joint contributions of the social education organi-

sers and the village level women workers will help the situation considerably.

Thirdly it is difficult to get leadership among women.

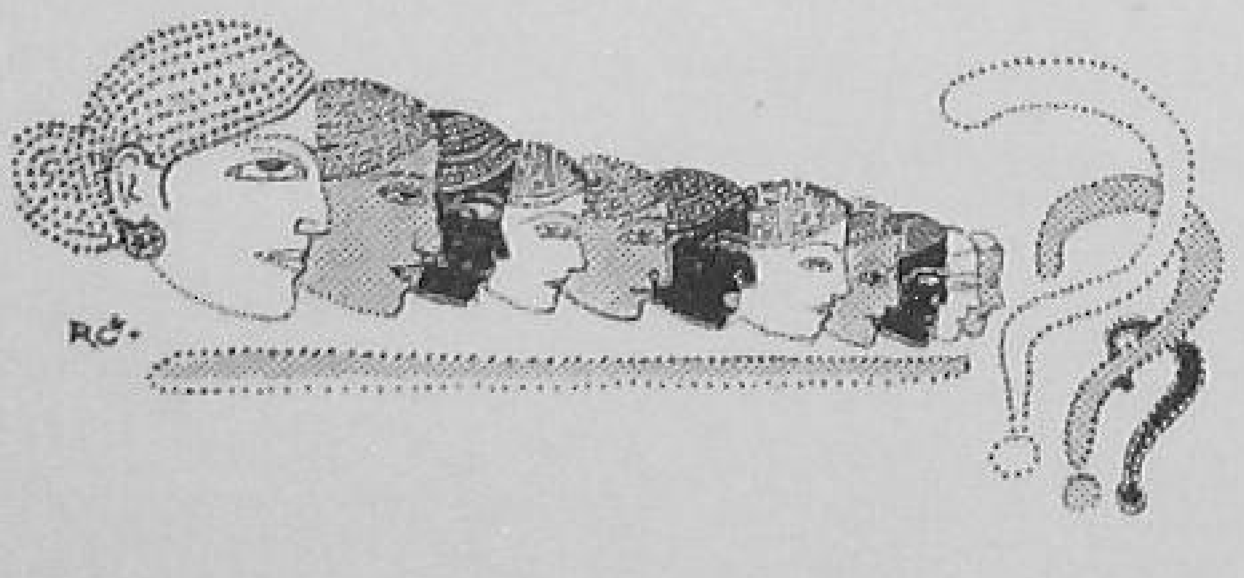
Due to mal-treatment meted out to the women during the past hundreds of years, the women have lost confidence in themselves. The main task confronting our village level women workers is to restore the lost confidence among the women.

The village level women workers can do a good deal, if they encourage the women even in learning some project or a new method.

Fourthly, the most difficult thing which a village level woman worker has to face is the caste system. The caste system in its naked ugly form is the greatest hurdle in the way of doing any organised work in the rural areas. It is true that in the first stage, we can start organisational works only castewise. But our ultimate aim is to abolish it.

This is the effect of misinterpretation of our Hindu religion. One important task is lying ahead of us. That is carrying on campaign on voluntary basis for correct interpretation of our socio-economic problems.

These are some of the difficulties I had to face as I have been working in the villages.



Questions & Answers

Q. *We have asked you a number of times to tell us how many Gram Sevaks have been promoted to higher posts in the country. You have been deliberately avoiding this question. Perhaps you have no answer.*

—A. Menon

A. No, we have not been avoiding this question. We have been collecting requisite information. Since you are so curious, we give below the latest information available on this subject :—

269 Gram Sevaks have been promoted to higher posts all over India except for West Bengal and Jammu and Kashmir. Figures relating to these two States are not available at the moment. Of the 269 Gram Sevaks three have been promoted as Block Development Officers, 72 as Assistant Development Officers, 73 as Extension Officers, 78 as Social Education Organizers and 43 to other posts. This is indeed heartening news.

Q. *Will the N.E.S. Blocks after their conversion from community development and community project blocks be made permanent.*

—Lingraj

A. It is proposed to have a permanent NES pattern in the country when the first phase of our programme is over.

Q. *What is your opinion about Gram Sevaks? Are they multi-purpose workers or single-purpose works?*

—N. Venkatesh Rao

A. Unlike other Government servants, Gram Sevak is a multi-purpose worker. He has to perform a number of functions. He is there in the village to help people in every possible way—agriculture, social education, health, sanitation, veterinary, etc. His duties are not confined to a particular sphere. He is a friend, philosopher and the guide of the villagers.

Why Latrine Habit?

(Contributed)

SOIL POLLUTION means indiscriminate fouling of the soil by defecation and urination. In most of our rural areas people have the habit of going out into the field early in the morning to answer the call of nature; the same process is repeated if there is a desire to pass stools and urine during the course of the day. Secondly, as the people always use water for ablution such indiscriminate fouling of the soil takes place near some source of water supply like the stream, pool, pond, etc. People have never realised that such a habit is extremely harmful to themselves and the community. A large percentage of our rural people suffer from gastro-intestinal diseases like dysentery, diarrhoea, typhoid group of fevers and cholera. In addition people suffer from helminthic (worm) infections like hook-worm, roundworm, etc. Germs and worms, ovas and eggs of all these diseases are passed in the stools of the infected persons. During rains the polluted soil is washed into the sources of water supply and is liable to infect the healthy people who drink this water. Further by performing ablution by the side of streams, tanks and pools, people contaminate the sources of water supply and those who drink this water are liable to suffer from these diseases.

In addition flies act as mechanical carriers of these germs, etc. Flies sit on the faeces and the germs get stuck to the legs, wings, etc., and later the flies deposit these germs on clean food when they go and sit on it. Further larvae (young worms) of the hook-worm that have been passed with the faeces of the infected persons can survive for a long time, particularly if the soil is moist. These larvae on coming in contact with the bare feet of the villagers penetrate through the skin and enter the human body and finally they rest in the intestines where they act as parasites. All these diseases mentioned above are the result of soil pollution.

In the circumstances explained above, it is essential that every possible step should be taken to prevent soil pollution. How can this be done? The first step is to educate the people about the dangers of soil pollution, so that we can seek their participation in solving this problem.

People indulge in soil pollution because no one has ever told them that there are certain sanitary latrines which can easily be constructed in the rural areas and for such latrines, there is no need for any sweeper to remove the human excreta and urine. The criteria of a sanitary latrine are that it should not result in water pollution. There are different types of these latrines, e.g.

(a) bore-hole with a squatting plate—with or without water-seal;

(b) dug-well/pit latrine with a squatting plate with a water seal;

(c) Dehatti Tatti.

Gram Sevaks during their training at the Extension Training Centres are trained in the construction of these latrines and are in a position to help the villagers to set up such latrines. The cost of the latrine is not much and varies according to the type of superstructure. The actual digging of the borehole, the leaching pit or the dug-well does not cost anything. The cost of the squatting plate with water seal is less than Rs. 10 and without water-seal is less than Rs. 5. It may be mentioned that in maojrity of the States some subsidy is being given to the villagers who are desirous of constructing a latrine for their personal use. It is the duty of the Gram Sevak to explain all these points to the villagers and seek their participation in improvement of their health and for prevention of gastro-intestinal diseases mentioned above. To achieve this objective the first essential is that the Gram Sevak must himself set an example to the villagers by his hygienic habits and provide a sanitary latrine and a urinal for himself.

Story of Mr Jeep and Mr Banian-II

THE thirsty Banian tree was very happy to get sweet water. He asked the Jeep, "Well, my dear Jeepy how could you get this sweet water at such a short notice?" I remember even some 15 years ago, how difficult it was to get some water here.

The Jeep said, "Perhaps you do not know, dear uncle, that the villagers no longer now depend upon the limited number of wells. You will be surprised to learn that they have introduced a new system prevalent in the towns. It is an instrument. You are just to pull the ears and you get water. They call them taps."

A kite came hurriedly with a piece of meat and wished the Banian tree.

"Hullo, uncle, you have been asleep for a long time."

The Banian was surprised to see the young kite. He asked the whereabouts of the old kite who used to sleep on his lap. The kite said, "it died more than 10 years ago. There was a huge thunder storm and gran'pa kite died of a thunder. It struck you also. But you were in deep slumbers and perhaps could not feel it."

The kite who had been to a distant town gave to the Banian tree the description of a new machine that she saw in the nearby village.

"It is a huge machine, uncle. All the weeds and wild plants are cleared by that huge demon-like machine. They roar loudly."

The Jeep interrupted, "Oh, I see, you mean the tractor? He is my elder brother. Yes, in certain villages they are using him to till the land. By that the villagers are gaining a lot. Quite a good quantity of waste land has now been turned into fertile useful land by the use of this machine."

The kite came nearer and started describing a green land she had just seen.

"You see the whole area was looking green like a beautiful landscape. There the farmers sing happy songs loudly. The village is so neat and clean that I found it very difficult to get some food on the streets."

Interrupting the Jeep said, "Yes you are right, my dear Kite. This year the farmers had a good harvest and you will appreciate my little part in it. I carried some technical experts from the town. They explained to the farmers the utility of what they call 'fertilizers'." The expert B.D.O. with a long coat and *chooridar pajama* was explaining to the farmers that even the leaves of trees should not be wasted. He instructed the villagers to dig some pits and put the stuff in that. This, the B.D.O. suggested, would provide some manure in the long run. The starving soil will get some food."

A crow suddenly came down and snatched away the little piece of meat the kite had collected for its meal. The kite ran after it. The Jeep and Banian were looking eagerly for the kite to come back. **(V.B.).**

Bharat Krishak Samaj

THE Farmers' Forum is an infant organization. It was first inaugurated by the Prime Minister just two years ago. By 1956, the 15 States had their own regional bodies affiliated to this parent organization.

The main objectives of the Farmers' Forum are :

(1) To provide to the farmers of this country, an adequate voice in the national and economic affairs.
(2) To watch all legislation and present 'briefs' before commissions connected with agriculture.
(3) To watch price trends in agricultural commodity markets both at home and abroad.
(4) To advise Governments when contracts are being entered into for farm products, when trade agreements are under negotiation, when export and import quotas of farm products are fixed and when production programmes of agricultural commodities are determined.
(5) To recommend representatives on boards, committees, commissions, etc. where agriculture is to be represented.
(6) To keep farmers, business men, State governments, legislators and others regularly informed on agricultural problems and policies.

Among the organizations supported and guided by the Forum are the Young Farmers' Association with its Young Farmers' Clubs and the Women Farmers' Convention. The Forum publishes a Fortnightly Newsletter, the 'Forum News' in Hindi and English.

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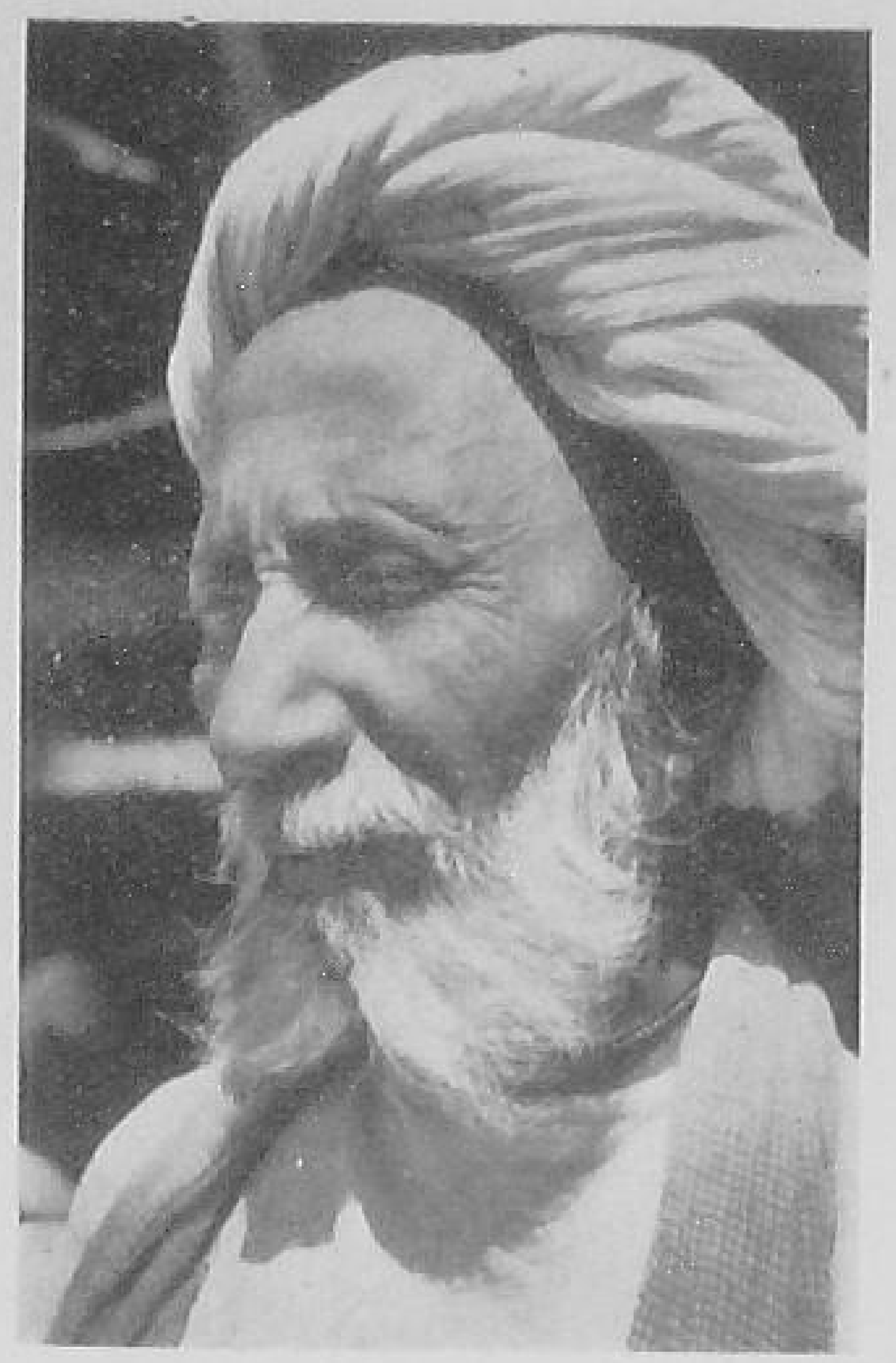
"I have seen Panditji and that was my greatest reward", observed the oldest delegate to the Farmers' Forum recently held in

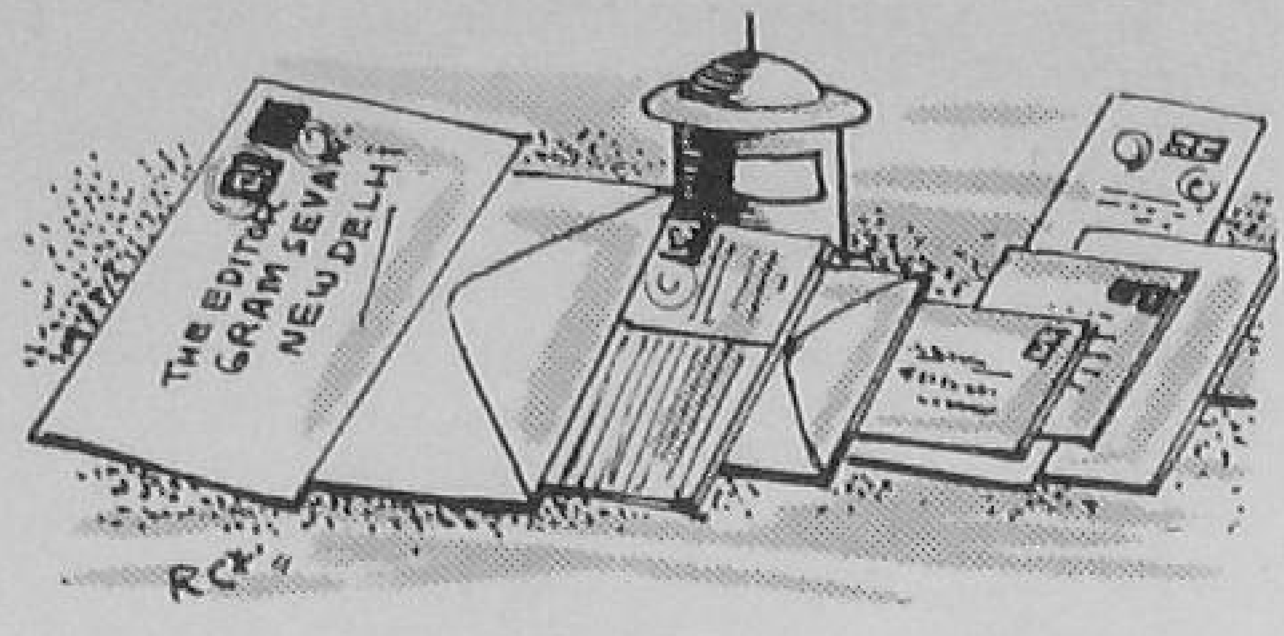


The oldest delegate to the Farmers' Forum

New Delhi. The man could not tell me his age. He was proud that he could come as a distinguished delegate to this Farmers' Forum where (to put in his own words) a number of learned scholars and even foreigners participated in the discussion. I saw his face beaming with proud experiences. "These eyes you see were not so dim some years ago". Till recently he could till the land with his own hand. Now his son and grandsons helped him. But he could not enjoy his leisure at home. He spent most of his time in the field.

It was a rare opportunity to come across the different farmers of India on a single platform. The Talkatora Garden in New Delhi, in fact, hummed with the enthusiasm of the 2,000 delegates to this Farmers' Forum from every nook and corner of India.

All the 15 States of the country were happily represented by the delegates among whom were Gram Sevaks, Gram Sevikas, Instructors, Block Development Officers, learned Professors, social education organizers, and tillers of the soil. They sat together. They discussed together. They learned together many things out of practical experiences of the different members.



READERS WRITE

To
The Editor,
Gram Sevak,
Delhi.

Pay and Grade of SEOs'

Sir,

As per the recommendations of the Ministry of Community Development, the Social Education Organisers in Rajasthan are being paid in the grade of trained Graduate Teachers of the Education Department. There are two grades of the trained graduates, viz., 110-5-135-10-225 and 150-15-300. The latter is for the Basic trained persons and the poor Social Education Organisers are paid in the grade of 110-5-135-10-225. The training given to the Social Education Organisers is in no way inferior to the Basic training. The Social Education Organisers have been entrusted with the important task of making new India with their hard labour in the Community Development programme

I would request the Ministry of Community Development through the columns of your esteemed journal to look into the case of fixation of salary of the S.E.Os' in Rajasthan in the Basic trained graduate's grade, viz., 150-15-300.

Yours, etc.,
Krishna Murari Lal Srivastava,
Community Development Block,
Baseri (Dholpur), Rajasthan,

Genuine Grievances

Sir,

We are Gram Sevaks first and Gram Sevaks last. We have undertaken pledges to serve our country. The ideas and ideals of the Planning Commission which come down to us through paper medium should be translated into practice by us, who are in the field. Without a Gram Sevak, perhaps you will agree with me, the Community Development would have been reduced to a play of Hamlet without the Prince of Denmark. The role of a Gram Sevak being so important, it is a pity that his demands are not always fulfilled. It is more than a year that we, Gram Sevaks, had applied for advance for purchasing cycles. It is very difficult to work in a village without a cycle. We do not understand the reasons for so much slackness in fulfilling such minor demands. We should not forget that even for a horse shoe nail, a war may sometimes get lost. In a village without any provision for conveyance, a Gram Sevak finds it too difficult to execute his works.

Yours, etc.,
N. Nagesha Bhatta, B.Sc.,
Gram Sevak, Kurugodu NES Block, Kampli.

Fancy Dress Parade

Sir,

I read Shri Nagesha Bhatta's letter in the Gram Sevak of January 1957, requesting that the Ministry of Community Development should hold a conference of Gram Sevaks. I am one of those who hold the opinion that such a conference of Gram Sevaks from all over India will serve no purpose except that it will be a fancy dress parade. The modes of approach, difficulties faced and ways and means to obviate them, are entirely different in each State, in each district nay in each block.

Yours, etc.,
K. T. Seshadri,
Block Development Officer, Hospet,

Kundan Singh's Diary

THE DAY starts quite early for Kundan Singh, a Village Level Worker in Badana, a remote village in the Punjab. He is up and ready when farmers are about to leave for their fields. With some specimens of improved seed, a shovel and a keenness to be helpful, he joins the farmers at their ploughing. He discusses with them their problems and their needs.

Friend in Need

Someone wants to adopt the drilling method—sowing seeds in rows in narrow furrows—so Kundan Singh rolls up his sleeves and shows him how. Another wants to know what was the quality of seeds that produced the excellent crop on the model farm of the village last year. Kundan Singh produces the specimen from his sack. Yet another farmer wants to use ammonium sulphate as a fertiliser which has already helped his neighbour to double his yield; Kundan Singh promises to supply that through the Government-subsidised depot. And so each one has his own problem, and Kundan Singh tries to straighten it out. That is why he is trusted. That is why farmers have now started to rely upon his knowledge of ploughing.

Fighting Suspicion

But Kundan Singh recalls his first two months in the village with mixed feelings. He used to shiver through November nights and nobody would give him shelter, not to speak of a bed. People shunned him as an outsider and dubbed him a Government agent who was trying to exploit new avenues for tax.

Today everybody in the village—men, women and children—addresses him as Chaudhry, and think of him as a leader. In him they find a friend and a guide. He has become one of them. Now they bring him their personal problems too, such as the betrothal of a son or a daughter.

More and More Work

Kundan Singh's morning programme stretches into the mid-day as he goes about in the fields—ploughing, drilling, hoeing, helping and supervising. Generally at noon he starts collecting the villagers who have finished their day's work to build the approach road which is only half complete. A compost pit has been built but a much-needed well is still to be dug. So he exhorts everybody to work more and more to raise themselves by their own efforts.

For Each a Way Out

In the afternoon, he joins the volley ball game at the Farmers' Club. The volley ball and the net were provided free by the Community Project Administration. This is the time when many villagers hover round Kundan Singh and ask his help in all kinds of things. One villager wants to get money from the Government to pay a debt that is several years old; another wants to buy a tractor but has no money; yet another wants a load for installing a tube-well. Kundan Singh attends to everybody's needs and so wins their confidence. To the first he suggests a loan from the Regional Co-operative Bank and to the second and third the formation of a Village Co-operative which can readily get long-term loans from the Government.

Evening Chat

It is quite late when Kundan Singh returns home but even now some villagers have dropped in to discuss their problems ranging from the education of their children to the castration of the bull.

When everybody leaves he attends to his mail. There is a letter from a Block Development Officer telling him the date of the monthly meeting of Village Level Workers. There is a piece of good news, too. The adjoin-

ing village has agreed to start an adult literacy class. There is another letter which Kundan Singh always anxiously awaits. This is from the Principal of the Village Level Workers Training School, who wants to know how he is faring at his job.

Learning Humility

This letter takes him back to the months he spent at the Training Centre. He recalls how in addition to attending lectures and group discussions on problems of agriculture, health and sanitation, adult education and small industries, he used to spend the major part of each day on a field doing things with his own hands and studying methods for raising the standard of living in the villages. The training has changed him completely. He does not give commands and expect compliance; now he has learnt to work in humility and demonstrate through spade, plough or muscle, his belief in the dignity of labour.

Another Day

And so his day ends. Probably he is physically tired but he is happy in the thought that he is participating in something big.

Soon another day will dawn—another day of dedication and service.

(*Kuldip Nayyar*)

Pen Friends' League

The following is the list of new members of our Pen Friends' League:—

96. *Shri A. Santhanakrishnan*—Gram Sevak, Nachiarkoil, Kumbakonam (South) Block, Tanjore District, Madras State—S.S.L.C.—Interested in story writing, Photo printing and reading books about Development works—Mother Tongue: Tamil.

97. *Shri K. K. Krishna Kurup*—Gram Sevak, Basic Agriculture School, Mannuthi, Trichur (Kerala State)—S.S.L.C.—Interested in Social Service, Welfare of Gram Sevaks—Mother Tongue: Malayalam.

98. *Shri K. C. Pillai*—Trainee, Basic Agricultural School, Mannothi Trichur, Kerala State—S.S.L.C.—Interested in Gardening and Horticulture—Mother Tongue: Malayalam.

99. *Shri S. Chinnikrishna*—Gram Sevak, Togarpally, P.O. Malkapur (via) Sangareddy (Tg.) Medak (Dist.) Andhra Pradesh—Intermediate Science—Interested in collecting different varieties of paddy seed and jowar seed and knowing about the pests and diseases and corresponding with friends on the subjects "Plan in our country" and "Educational System of our Country."

100. *Shri B. A. Zaidi*—Gram Sevak, Village Khadi Ashlu (Bhopal),—Matriculate—Interested in co-operatives, panchayats and sports—Mother Tongue: Urdu.

101. *Shri Anand Prakash*—V.L.W., Chawai, C.D. Block, Outer-Seraj, Dist. Kangra—Intermediate—Interested in Horticulture and Social Service—Mother Tongue: Hindi.

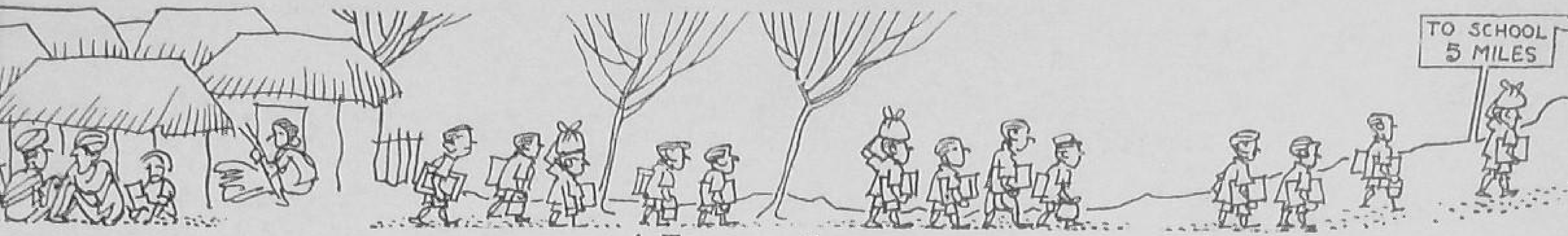
102. *Shri Harinandan Singh*—V.L.W., N.E.S. Block Dhamdaha (East), Dist. Purnea, Bihar—Matriculate—Interested in Social Education Works and Sports—Mother Tongue: Hindi (Can also correspond in English).

103. *Shri S. N. Singh*—V.L.W., Bhaddi Durgapur, Saharsa, Bihar—Intermediate (Arts)—Interested in Organization of all sorts—Mother Tongue: Hindi.

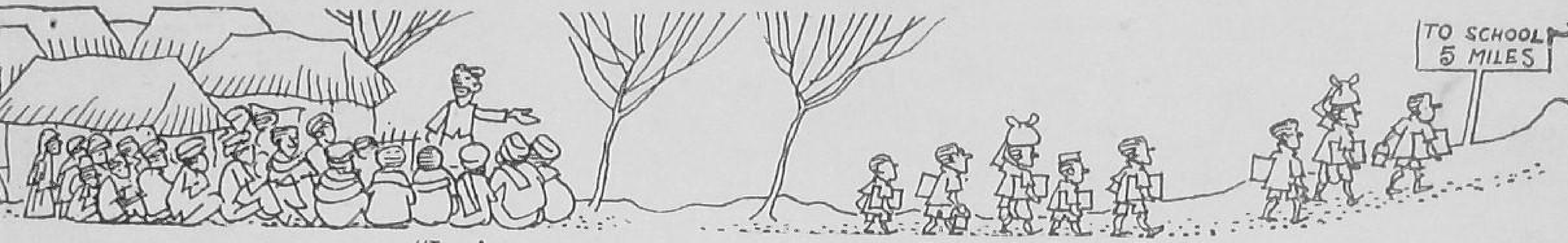
104. *Shri Shiveling Ramlingappa Todkary*—Gram Sevak, C.D. Block Omerga, Amanabad Dist., Bombay State—H.S.C. (Osmania Matric)—Interested in crafts, spinning and carpentry, photography and public health—Mother Tongue: Marathi.

105. *Shri Harakhaj D. Patel*—V.L.W. Bantwa (Manavadar Normalised NES Block), Sorath Dist., Rajkot Division, Bombay State—Agri. Diploma, Hindi up to Vinit, and trained Extentionist—Interested in games and sports, Agri. improvement and Social Education—Mother Tongue: Gujarati.

STORY OF A VILLAGE



A Tiresome Journey



"Let's give the boys a chance" Said the Villagers

A school is licked into shape

The elders discuss a School For Adults

And now it is the women's turn

At last no more gossip near the public well

Come and see the streets of our village. Thanks to the Community Development Programme.

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